WHO ARE THE

SLAVONIANS?

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INTRODUCTION.

"Ignota natio", an unknown nation we rightfully may be called by the world. The knowledge which the aliens have concerning the Slavonians is so limited that it may be compared with almost nothing. The nations living in our closest neighbourhood do not know us. How can we expect to be known by people inhabiting far and distant countries? Many dont even know that we are in existence, that we are a living nation, residing in the heart of civilization, in a country well known and cultivated, and not somewhere in the deserts of the darkest Africa, where a civilized person only after untold hardships and endurance can work his way. Our ancestors dwelt a century ago on the same soil, which at present is still cultivated by their unfortunate, oppressed, tormented and persecuted descendants, and which is open at all times to the travel and inspection of the civilized world.

It is not our fault that we are a "natio ignota"; it is the fault of the pseudo historians, the haters of truth who, to the detriment of an apparently weaker nation, strive to elevate others and to wipe us out from the list of nations and to deny our existence. Our most devout and sincere desire is to throw a favourable light upon our nation, so that those who

are not aquainted with its history, and have heard little or nothing about us, may aquire some knowledge of our race and be better able to pass a just verdict upon us. We do not intend to rouse to anger, to degrade or to defame others, in order to clear our nation, nor to elevate it to the detriment of our neighbours. We desire to convey only a true impression concerning the Slavonic nation so that the prejudice against us may be dissipated and that our past and present condition be judged according to our merits. If this be done, our aim will be reached and our work rewarded.

PITTSBURG, Pa., September 2nd 1891.

WHO ARE WE?

Some call us "Hungarians" others "Huns", still others name us properly ,,Slovák" Slavonians, but such are few and themselves do not clearly understand the word. They use the name simply from habít. Very often they honor with that name those who do not deserve it. Let us solve the question who are the Slavonians? The term ,,Hungarian" is not properly applied to us in America. It includes all the nationalities living in Hungary, but Hungarians are not all Slavonians. By the term Hungarian the citizenship or the right of citizenship is conveyed. Every one who was born in Hungary may he belong to whatever nationality, is a Hungarian, exactly as an American citizen is an American. But this does not indicate his nationality, only his citizenship. After what are the people called in common life, after their citizenship or after their nationality? We believe after the latter. An American when asked what he is, ought to tell his nationality and not his citizenship. An Irishman, German, French, Bohemian if inquired from what he is, will logically answer: I am an Irishman, German, French, Bohemian. Only those, who do not adhere to their mother language, who do not esteem their nationality, will call themselves incorrectly, against all uses of centuries and terminology after their

citizenship. We have to consider the American Nation according to the rules of logic as a civic, but not as a phylological whole. After all, the language is that which mostly characterizes the nation and, to the European mind, is its most important and most distinctive feature.

Hungary is a polyglotical state, comprising several nations as: Magyars, Germans, Slavonians, Rumuns, Servians, Croates, Russians and other minor tribes. Each of these nations are separate and distinct and their only feature in common is that the government is the same. The name of "Hungarian" may be properly applied to a Slavonian whenever we speak of his citizenship. Coming to America the Slavonians abjured all fidelity to the old citizenship and the only remnant of our old state remaining was our language, which was the Slavonic, purely distinct from the Magyar language. We sundered all ties which bound us and swore persistent loyaty to the "American Eagle" under whose mighty wings we fled for safety, shelter and protection. Thus we have voluntarily given up the name of our former citizenship, Hungarians, and have nothing further to do with that name. Whoever, therefore, calls us Hungarians applies a misnomer. Each and every faithful Slavonian protests and has to protest against this name, which is not distinctively his own. Moreover we neither have nor had anything in common with the Huns, another name applied to us, excepting that our ancestors gained several victories over their hordes in the early continental

wars. The Huns belong to the mongolian and tartaric race, with which the Slavonians stand in no relationship whatever. Our ancestors the Slavonians dwelt on the beautiful and rich shores of the Danube, the present soil of Hungary, long before the migration of nations. When the migration commenced the wild and barbaric nation of Huns invaded Europe under the leadership of their commander Attila, called the "Scourge of God" (Isten ostora) and of whom tradition has it, that where his horse once stepped grass grew no more. We know from history what devastation was effected by their appearance in the whole of Europe. The relatives of this barbaric nation are the Magyars, the present reigning nation in Hungary, with which we have nothing in common, excepting that we live together in the same country, yet maintain our distinctive characteristics and language. The Indian is no relation to the other residents of the United States. Would you not deem it absurd to be called Indians or for the Indians to be called Yankees, yet in persisting in calling us Hungarians you fall into just this fault. To the Slavonian the word Hun calls to mind those upon whom we have been apt to look as our inferiors, both in intelligence and industry and when it is wrongly applied to us we feel the mistake keenly.

What are we than? We are Slavonians or as some call us Slovák's.

The Slavonians belong to the indogerman race. They are a branch of the powerful slavish nationality, whose number exceeds a hundred million souls.

The slavish nations are: Russians, Polanders, Bohemians, Slováks, Servians, Croats, Bulgarians and Vends. They are divided into two groupes viz: the southern and eastern Slavs. The first comprises the Bulgarians, Servians, Croats and Vends; the second, the Russians, Polanders, Bohemians and the Slavonians. All these branches formed in the olden primeval times one nation, speaking one language and had the same habits and features. Leaving their original home and herd they occupied different countries and came into contact with other nationalities. Thus their language was subjected to changes and modifications, but as a rule their mind, intellect, and disposition remained remarkably similiar. The same is visible in other nationalities, as for example the Roman and German. History shows that from the Latin language originated the Italian, French, Spanish and others; from the German several very different dialects and the English, Swedish, Danish and other languages.

Considering the language we Slavonians do not differ so much as others similarly situated as for instance, the Germans; a Styrian has a hard task to understand a high German, while nearly all the Slavs can easily understand each other. But the Germans have been more blessed than we, by having early created one literary language, which is used all over the world and to which fact must be attributed the solidity of the great German nation; we Slavs on the other hand have as many literatures as there are branches of our nation.

To this Slavish Nation we belong. Our native brothers are: the Russians, Polanders, Bohemians, Croates, Servians, Bulgarians and Vends. Although we are divided into several nations, each having its own literature and language, each its great men, the true Slavish feeling and our own cultivation unite us into one generation, one race, one brotherhood.

OUR PAST.

The Slavonic is one of the oldest nationalities. "Since immemorial time, you have your name". (Od nepamäti sveta maš ti meno tvoje,) sings the poet about our nation. And this is unquestionable, and a historically established fact. Where the first cradle of our ancestors stood cannot be positively fixed, but it is certain, that several centuries before Christ our ancestors inhabited the same country where their descendants at present toil and suffer: the beautiful and romantic lands of Hungary. The oldest Greek and Roman historians such as Herodot, Tukydides Strabo, Plinius junior and senior, Tacitus and others mention the Slavonic nation in their works and describe its people as quiet, temperate and peacable, who occupied themselves with farming, cultivation of the soil, trading and spreading of science and art. Antiquities, the names of environs, landscapes, hills, rivers, streams and villages show that they are of Slavonic origin. There is not a historian who denies that the first inhabitants of Hungary were not the Slavonians.

Our ancestors were not a warlike nation. They were lovers of peace and maintained their livelihood by agriculture. Wars and combats, as we find them by all other then living nations, were detestful to them. That they were a civilized nation is shown by this

fact alone, that they did'nt offer to their Gods human beings, which nearly all others did. Innocent offerings consisting of produce of the soil were mostly favored.

Happy and contended for centuries and centuries they held for their own that large and fertile tract of land which extends from the well known mountains of Karpath, south to the Adrian Sea and from there west to the Black Sea, and which is traversed by such mighty rivers and streams as the Danube, Tisa, Sáva, Dráva, Morava, Váh, Nitra and Hron. They reigned over all this immense country, ruled by a duke or king whose first capitol was at Belohrad. Later when the Romans extended their power over Pannonia or the present country on the western shores of the Danube, the capitol was transferred to the town named Nitra, which remained thereafter the seat of Slavonic regents.

The town Nitra, of pure Slavonic origin, is mentioned even in the first centuries after Christ. Several Roman writers make mention of it and describe it as the capital seat of the Slavonic regents, where a pompous church erected to the honor of the most powerful God, called Svantovít, may be found. German and Roman historians of the IV. century write about Nitra, that it is a powerful fortress and extensive town where Frigibunda sent its missionaries to preach the gospel to the heathen Slavonians. In the annals of German chroniclers and the canonical history, we find that the town Nitra had an episcopate as early as the fourth century.

We deem it necessary to consider briefly the christianization of the Slavonians because their history therefrom is closely connected with it. The adoption of christianity has always caused a new epoch in the life of a nation and brought important changes. In the history of nearly every nation we may read of bloody combats and persecutions which they conducted against the preachers of the gospel. We know how the Romans crucified the apostles and their pupils, how they were stoned by the Greeks and beheaded by the Germans. But history does not mention any martyrs who lost their lives for preaching the gospel to the Slavonians. In general they adopted it without resistance and, as some historians assert, they received the gospel from the mouths of the Apostles themselves. Some say that St. Paul himself preached the word of God to our ancestors, which fact is credible, taking the ethnography of that time into consideration. The Slavonians came not only very often into contact with the Grecians, carried on trade with them, and as Herodot says, were frequently seen in Greek towns and villages; but they inhabited the lands of the present Dalmatia, where St. Paul, as we know from the Acts of the Apostles, operated personally, and, therefore, easily may have found the Slavonians. That the Slavonians were very early aquainted with the gospel is proven by the foundation of an episcopate there in the IV. century, and that the celebrated translator of the latin Bible known as Vulgata, St.

Hieronym, was born in the Slavonic country at Strydonium, and as Rufus writes, of Slavonic parents.

Christianity was taught early to our ancestors but it did not take root. Just when it started to spread and become a part of the life of the people the migration of nations commenced and Hungary in Europe was what the United States have been, and are at present, the Eldorado of nations. All migrating nations travelled through Hungary and disturbed the peacable life of our ancestors, incited a warlike feeling and compelled them to go to the battlefield in order to protect their country, their liberty, families and children from the attacks of barbarous nations. For a long time they had to resist the Gepids, the Avars and finally the Huns, which wild race came from Asia and inundated Europe, burning and devastating everything. The Huns pitched their camp first in Hungary and squeezed the Slavonians out of the most fertile land between the Danube and Tisa. From there they conducted their destructive expedition to all European countries, especially to eastern Byzantine and the western Roman empires. Their commander Attila, known as "Scourge of God", after murdering his brother Buda, invaded the western countries, about the time Rome had sent a powerful military force, under the leadership of Aetius, againt the barbar Huns. The enemies met on the Chalon's fields and the battle lasted uninteruptedly for three days, after which both withdrew with terribly broken forces. The battlefield was covered by 500,000 mangled human

bodies. Attila afterwards returned with the remaining warriors to Hungary and, not long afterwards, partaking of a rich supper and drinking heavily died suddenly of hemorrhage of the nose. After his death the Slavonic population, which during his despotism retreated to the hilly parts of the country collected its forces, attacked the remaining Huns, and drove them from the country. They went back to Asia but afterwards returned again under the name of Magyars. The Magyars or the now reigning nation in Hungary are the descendants of the Huns, and it is clearly visible the Slavonians have nothing in common with that nationality.

After the expulsion of the Huns from Europe and after two centuries a new enemy, a closely related nation of the Huns, the Avars, invaded Hungary; they, however did not remain long, because Charles the Great, with the assistance of Germans and Slavonians, soon ended their devastation by driving them back to Asia.

After the defeat of the Huns a new and better era began for the Slavonians. They regained their lands and their power over the whole country, and under the wise ruling of their own kings, such as Priblina, Kocel and others, increased their influence and standing among nations.

In the second part of the VIII. century Rastislav became the ruler of the country, and under his managment the Slavonic kingdom rose to an exalted position. It was he who asked the Byzantine court for missionaries to again preach christianity to his

subjects, and on his summons emperor Constantin sent St. Cyrill and Method. Through the efforts of these two christianity was adopted in the whole country and took root forever. St. Cyrill translated the Holy Scripture into the language of the people, and the divine services which for many centuries were conducted in the Slavonic language in the churches of our ancestors, were written by him.

After Rastislav's death Svatopluk the most celebrated of the Slavonian kings followed on the throne. Under his regime the great Moravian empire reached the summit of its glory. He ruled for 24 years and glorified the Slavonian name. He gained several victories over the Germans and cleared the country of the German influx. The welfare of the inhabitants, and science and art increased in the empire under his ruling. On his deathbed he left the country and the throne to his three sons, with the condition, that the two younger sons should obey the oldest. Soon after the death of Svatopluk a quarrel ensued among his sons with a very unhappy result to the whole country. Before progressing it is necessary to mention the invasion of the descendants of the Huns, the Magyars, or the now ruling nationality in Hungary.

The last of the migrating nations were the Magyars. They originate from the Mongolian and Tartaric race and as mentioned are closely related to the feared Huns. Leaving their mother country, they came west and settled between the rivers of Dnieper and Moldava. From here they were driven

out by the Besenak's and not knowing what direction to turn, they petitioned the Slavonic king to allow them to pasture their herds on the rich lands of Hungary. Svatopluk, the kindhearted, sent their commander, Árpád, lime and water as an answer that he had plenty of land and water and would willingly allow him and his people to settle down on the eastern shore of the river Tisa. Here they remained and pastured their cattle for many years.

After the death of Svatopluk, the Germans who jealously watched the growing power of the Slavonians found a good opportunity to destroy it by attacking his quarelling and discordant sons. They allied with the ungrateful Magyars and with combined forces attacked the unprepared nation and their king. It came to a fierce battle near the present town of Pressburg, in the year 907, where the Slavonians were defeated. This year will always be a memorable one in the history of the Slavonians. The defeat brought peril to the Slavonic kingdom and caused a wound, which up to the present time has never been healed. This ended the great Moravian empire and the glory of the Slavonians.

After the unfortunate battle at Pressburg, the Slavonic throne was wavering. The Magyars assisted by the Germans daily occupied more land and gained power over the country. Finally when St. Stephen became king, ruling from 1000—1038, the Slavonians deliberately declared loyalty to the Hungarian crown, under the conditions, that the Slavonic land, or the northern part of Hungary inhabited by

Slavonians, remain an independent dukedom, ruled by a duke from a Slavonic royal family. The first such was St. Emerich, the son of St. Stephen. From this time on the Slavonic country constituted a part of the kingdom belonging to the Hungarian crown as an independent dukedom and many Slavonic dukes reigned on the Hungarian throne, among them Gesa and St. Ladislav, both of whom occupy a prominent place in its history.

In 1301 the royal family of Árpád was extinquished with Andrew the III-d. After his death the throne rightfully ought to have fallen to the female branch of the royal family, but it did not do so. The Roman pope, of whom St. Stephen received the crown, retained Hungary as their own and tried to force the duke of Neapel, Charles Robert, upon the throne. For this purpose a meeting of Hungarian magnates was called by the pope, and Cardinal Gentilius sent so that through his intervention, the election of Charles Robert might be insured.

Against Charles Robert, rose in arms the mighty oligarch, Matheus Trenčiansky, called the "Lord of the Vah & Tatra", who demanded that Charles ratify the treaty made between St. Stephen I., king of Hungary, and the Slavonic nation in order to insure the rights of the Slavonic dukedom. Charles Robert refused to comply with his demands. Matheus then called to arms his true Slavonians and a battle took place. The two enemies met at Rozhanovce, (Rozgony) a little village near the river of Torisa. Victory seemed inclined towards the Slavonians, when

at the determinative moment, the treacherous hand of a betrayer stabbed Matheus with a sharp knife, killing him almost instantly. Disorder arose in the ranks of the Slavonians and the battle ended with their defeat.

After this unhappy battle the Slavonic dukedom was abolished. All rights of the Slavonians were taken away and the Slavonic dukedom was annexed to the Hungarian kingdom.

From this time on the territory occupied by the Slavonians does not appear as an independent country. Its history is comprised in the history of Hungary. In this history, however, we meet gross injustice at the hands of usual writers, since the Slavonians and other nationalities in Hungary are almost ignored. The history of Hungary deals only with the Hungarian nation proper, or the history of the Magyars, the ruling nation.

The Slavonians were not disheartened after the unfortunate battle near Rozhanovce, but maintained the high standing which they gained by industry and perseverance, and were still a separate people, though we do not find them again a reigning nation. Among all nationalities they gave the most and best soldiers for the defense of the country. The world famous black regiment of the Hungarian king, Mathias Corvin, was mainly constituted by Slavonians. Our ancestors fought in the first ranks for over 300 years against the Turks, when that nation threatened to destroy the continent. Thousands of Slavonian youths shed their blood, and their lifeless

bodies were left upon the field in defense of the liberty of Hungary. Millions had been paid by them for military purposes. The sons of Slavonic parents excelled in science and art, and magnates of Slavonic origin occupied the foremost positions in the country.

But this was in the time when the nobility was held as almost superhuman and the poor peasant was nothing but a miserable slave. Such a condition in these feudal times prevailed not only in Hungary but on the whole continent. The feudal tenants were not even allowed to move from one place to another without the permission of their masters. They were considered property in the same sense as cattle and were sold in the same manner.

After the defeat of the Slavonians near Rozhanovce, their nobility, fearing the confiscation of their lands, flattered the Italian king and betrayed their own blood, their own native brothers. The dissatisfaction between the nobility and peasantry increased daily so that in the XVI, XVII & XVIII century we had no nobility which would have acknowledged their nationality, but when a favorable wind blew, with it they turned and if their interests demanded it they even became Latins, Teutons or anything else. The common peasant left to himself was neglected, nothing was asked of him but to labor for his holdings and pay his disme on time. Under those circumstances we may easily understand why it was that the peasantry fell deep into the mire of ignorance and poverty and slept a mental sleep until the end of the last century.

THE PERIOD OF AWAKENING.

When at the end of the last and the begining of this century the motto of great men: "Liberty, Equality and Fraternity" brought into life the French Revolution and caused Europe to tremble; when Napoleon striving for power and glory became the champion of the people; when the peoples of Europe began to awaken, each claiming its own; so when the Magyars began to arrogate unlimited power over Hungary there appeared also men in our nation who laid stress on nationality, language and rights, roused the long dormant people and demanded their rights as the people of other nations did. After the abolition of the dead Latin tongue, the zeal for the mother language developed itself in our country as well as on the whole continent. It was cultivated, spoken and written. Ján Hollý the greatest slavonic epic poet, sang of the glory of our ancestors and of the past of our nation. In Horace-like odes, he has not ceased to teach the love for our language and the Slavonian race. Ján Kollár, who with his lyric songs has won a world wide reputation, was untiring in his effort to show the importance of the cultivation of reciprocity between all the Slavish branches. Ján. Šafárik, the far famed historian and phylologist, labored in the same direction as the two mentioned above. Literary clubs

were founded, books published in rapid succession, and on all sides earnest work began to rouse the nation to a realization of its condition and to awaken its sleeping people.

In the mean time the Magyars boldly progressed with the oppression of all non – Magyar nationalities, prevented their developement wherever they could, and strove to make all feel that they were the Lords of Hungary.

Finally the year 1848 arrived. The revolution broke out in France, then in Vienna and soon followed in Hungary. Kossuth, known to many Americans, called all Hungarians to bear against the Austrian Germans. dethroned the family of Habsburg and proclaimed himself governor of Hungary. The non – Magyar citizens of Hungary, finding that their rights were not, and likely would not be, respected took to arms and rose against the Magyars. Among them were also the Slavonians. Under the leadership of Dr. Joseph Hurban, a protestant clergyman, Ludv. Štúr, Martin Hodža, Ján Francisci, baron Levartovsky, Janečko and others they arranged three revolutionary expeditions and gained several victories over the Magyars, when the betrayer's loathsome work again caused their defeat. The Vienna government fearing the victories of the Slavonian's worked secretly against them, in spite of the fact that they fought for their king and their rights. In the determinative moment when they expected help from the Austrians the latter turned against them.

The insurrection of the Magyars was finally put down by the Russian. General Commander Görgey surrendered with 22 thousand men to the Russians. Kossuth taking the state treasury became a fugitive and tried to raise funds in foreign countries against the Vienese government, but all in vain.

After this the so-called Bach period began, during which there sprang up a new life among the Slavonic inhabitants of Hungary. To cultivate, to enlighten the neglected masses was the wish and desire of all.

In the year 1861 on June 6-th a general meeting of Slavonians was called at Turčiansky Sv. Martin, the center of the Slavonic national life, where the "Memorandum" was issued containing the desires of the Slavonic nation, and was submitted to the king and the parliament of Hungary. In the same year a slavonic literary institution "Matica Slovenska" was founded and soon afterwards two protestant and catholic Slavonic high schools "gymnasiums" were erected and it was the general effort on all sides to elevate the Slavonic population morally as well as materially.

In 1866. the government of Vienna in order to secure the aid of the Magyars against the Prussians became reconciled with them. Emperor Francis Joseph I. was crowned king of Hungary the following year and the Magyars were given full sway. From this time on the laws constructed in 1848. and 1866, giving equal rights to all citizens and nations of Hungary, were more and more disregarded and the go-

vernment daily oppressed and persecuted the non-Magyar nations in their own native ancestral country. The Slavonians were on Febr. 5. 1875. deprived first of their literary institution: "Matica". With it, the government confiscated 250.000 fl. worth of property, mostly donated by poor Slavonic people, and turned the building into a military barrack, holding that a Slavonic literary institution had no right to exist on the grounds of Hungary. Then the spirit of hatred which the Magyars manifested to the Slavonians plainly showed itself. Too much couldn't be done by the former people against the latter. The attention of the government was turned to the Slavonic high schools. One after the other they were locked up and the Slavonic students dismissed.

The government did not stop here but made and still is making the greatest effort to do away with the Slavonic language in all the schools. The northern part of Hungary is inhabited by pure Slavonic inhabitants amounting to 3 millions and the government in its effort progressed so far that there is not a single Slavonic school in Hungary, where the Slavonic youth can obtain his education in his mother language. From the village school up, the Magyar language is taught to children. A six or seven year old child not knowing a word of the Magyar language, coming to school does not hear anything else but Magyarish. We leave it to the pedagouges to decide whether a child having to wrestle with a strange language can during the

compulsory six years of schooling aquire the necessary knowledge for further self cultivation?

To Magyarize, is the greatest aim of the teacher in the school and clergyman in the pulpit. The catholic bishops very often send a pure Slavonic congregation a pastor who is not able to construct a correct sentence in the language of his people. People striving for an office betray their nationality, and buy a real Magyarish name for 50 c. and are known by that thereafter, rather than by their honest Slavonic name. The names of Slavonic villages, towns, rivers, valleys, mountains are changed to Magyar names. To speak Slavonic on the street or public places is considered as a disgrace. An official who dares to acknowledge that he is a true Slavonian is deprived of his office. A student of theology who would dare to take a Slavonic prayerbook into his hands is expelled from the institution and any student not denying his nationality has no room in the high schools of the country.

Some may be tempted to say this is an exaggeration. No tired reader, we could fill volumes and volumes if we would relate all wrongs and mention all instances proving these facts. To convince you of the barbaric treatment to which the Slavonians are subjected by their cruel rulers, one instance is sufficient, and it alone we feel is enough to cause the blood to boil in the veins of any humane person.

Seeing the bravery with which the Slavonians were holding out against their attempts to destroy

them and beholding at the same time a failing on the part of their own people, 400 children were torn from the bosoms of their Slavonian mothers by the Hungarian armed police and they were distributed among the Magyar families to freshen the blood of the declining nation. The protests of parents, the ravings of mothers were all in vain against the bayonets of the gendarms. The children were hid in cellars and other hiding places but were brought forth labeled and shipped to strange people. What do you, happy mothers of this free country, say to this unheard of barbarism in this enlightened XIX. century? Such action was and ought to be condemned by the whole world. All nations are interested in Lavigiers movement to abolish slavery in Africa; is it not first our duty to surpress it in Europe? The whole world gave a helping hand to free the Balcan population of the turkish tyranism, but the cries of the oppressed and tormented Slavonians are lost in the deserts and remain unheard and unknown. If we only could acquaint each nation of all the wrongs committed in the heart of the civilized world how gladly we would do it and at the same time perform a duty to our nation as well as our God.

We have, kind reader, attempted to acquaint you briefly with the condition of our nation from the earliest period until to day. Read it carefully and judge. Will you disapprove of some of our errors caused by ignorance. Knowing this, do you despise us because we do not stand so highly civilized as you do? Remember that you had all the opportuni-

ties to learn all that is necessary in life from your childhood up, while we had, until we reached this great land, no opportunity whatsoever and were in a great distress, cut off from all the refining influences of modern thought and culture. Remember that the people of our nation are not themselves the cause of their neglected condition but that it is attributable to the harshness of others.

Leaving our country we came to this free and glorious republic. We are the youngest of the immigrating nations. Scarcely 12 years have elapsed since the bulk of our people left their materially ruined and unfortunate homes and come to the Union in search of betterment of themselves and their families. Our number in this country reaches nearly 100.000 souls and we do not think ve have failed in grasping the opportunities offered for self improvement and we feel encouraged in the thought that our advancement will bear a favorable comparison with the immigrants and settlers whose stay with you has been of an equally short duration. We have numerous churches, such as catholic, greek catholic and protestant and our own schools. We have hundreds of beneficial and benevolent societies and an organization. "The National Slavonic Society" founded but two years ago and now rejoicing in 3000 members. The aim of this Society is the elevation of the condition of all Slavonians through urging our people towards prosperity and the blessing of American citizenship. Its constitution prescribes that each member become a citizen within 6 years or forfeit his

membership. We have political clubs, literary and singing Societies and four Slavonic newspapers. In each Slavonic colony we find Slavonic businessmen respected not only by their nationality but also by all citizens.

Our nation is not idling about in this great country of freedom but making every effort to keep up with the standard off all others and is trying to remedy any faults, due to our neglect in the land of our birth. Our societies have a mission of culture and education for our people in the duties and requirements of a true American Citizenship. Our nationality is not made up of an indolent class of immigrants but it is composed of a willing and industrions people, whose desire is to add to the glory of the great nation which has, with outstreched arms, welcomed us to its bosom and bid us become brothers. We have no fatherland to which we hope some day to flee when our pockets shall have been filled with American money. Our only hope and future lies in our citizenship in this the country of our adoption, to which we pledge our faith and life blood if it be required.

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